

AN ADDRESS

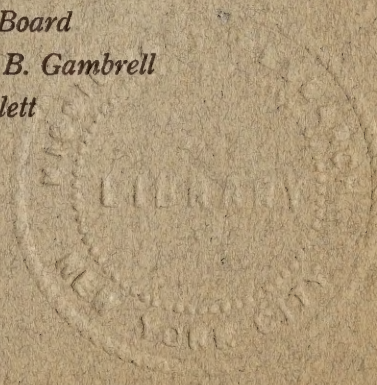
*“The Establishment of The First Baptist
Church, College, Hospital, and
Orphan Asylum at
Jerusalem”*

By
E. C. MILLER
New York City

Delivered before the Foreign Mission Board of the Southern Baptist
Convention at Richmond, Va.

June 8, 1921

*Resolution of the Foreign Mission Board
Last letter received from the late Dr. James B. Gambrell
Letter from Dr. William A. Hamlett*



*The proposal to establish
the First Baptist Church
at Jerusalem, together
with a College, a Hospital
and an Orphan Asylum.*

THE EXECUTIVE BOARD
OF THE
BAPTIST GENERAL CONVENTION

720 SLAUGHTER BLDG.
DALLAS, TEX.

June 2, 1921.

Mr. E. C. Miller,
115 Bank St.,
New York City.

My dear Brother:

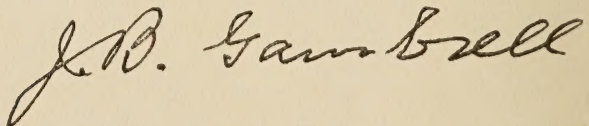
I have your letter with enclosures. Of course the enclosures are very interesting to me. I take great interest in you and in the work that you are behind. I hope the Board will be able to see its way clear to offer something worth while. Southern Baptists are now called to a large foreign mission policy.

My health does not improve much, though I am better now than I have been for several days. Doctors tell me I need not expect rapid improvement; that if I improve at all I will be doing well. It is with God.

May you have every grace.

Yours very truly,

JBG B

A handwritten signature in cursive script, reading "J. B. Gambrell". The signature is written in dark ink and is positioned to the right of the typed name "JBG B".

(The above letter from Dr. Gambrell was written about a week before his death and is probably the last letter ever written by him.)

AN ADDRESS BY E. C. MILLER

delivered before the Foreign Mission Board of the Southern Baptist Convention at Richmond, Va., June 8, 1921.

Brethren of the Foreign Mission Board:

About a year ago I appeared before the Southern Baptist Convention at Washington, and through the courtesy of President Gambrell delivered a brief address. At that time I was a member of the Protestant Episcopal Church. I now appear before you as a full-fledged Baptist, having joined Calvary Baptist Church, New York City, about a month ago. This was the result of prayerfully studying four books which came into my hands:—the first, "Baptists and Their Business," by Dr. Gambrell; the second, "The Baptist Position and the Position for a Baptist," by Dr. Love; the third, "The Axioms of Religion," by Dr. Mullins; and the fourth the Bible, the inspired word of God.

After a twenty-five years' membership, I severed my connection with the Episcopal Church. To break the church associations of a quarter of a century, leaving behind me my wife and my only boy, who are to me the dearest in the world, was a trial imposed upon me by a deep sense of duty. But I challenge any man who with an open mind and a prayerful heart studies these four books, to reach a different conclusion.

At the convention in Washington I spoke on the subject of the First Baptist Church at Jerusalem; and to the present assembly my purpose is to show the unique opportunity that exists for extending Christ's kingdom on earth and bringing glory to God's name by establishing this church at Jerusalem, together with a college, a hospital and an orphan asylum.

With your kind permission I will first tell you of the inception of this idea.

In May, 1873, the Southern Baptist Convention met at Mobile, Alabama, my old home. The giants of the church were there, including Dr. J. L. M. Curry, Dr. John A. Broadus, Dr. Boyce, Dr. Mell, Dr. Jeter, Dr. Lowry, Dr. Hawthorne, Dr. Tupper, the elder, and many others like them.

As a boy I attended a session of that Convention, and vividly recall how I sat in one of the back seats with Dr. Hawthorne, the great orator, whom I had never met but had secretly admired. Dr. Hawthorne had his arm extended on the back of the bench, and I remember being drawn by a mysterious influence to touch his hand, which I did, much to the surprise of Dr. Hawthorne. The thrill of that touch has lasted until this day.

The great event and outstanding occurrence of this convention was the address of Rev. Abraham Jaeger, who had been for years the Rabbi of the only Jewish Synagogue at Mobile, and who had become converted and had joined the old St. Francis Street Baptist Church.

Dr. Jaeger was known to me, for I had been a student at the Jewish Synagogue School, of which Professor Lawrence Moore, my uncle by marriage, was principal. Professor Moore was a famous educator and an earnest Christian man, and it was his daily intercourse with Dr. Jaeger which led to the Rabbi's conversion. At that Convention Dr. Jaeger told the story, step by step, of his conversion, his forsaking Judaism for Christianity, and the persecutions that had followed; and expressed his desire to devote his life to preaching the gospel to the Jews of the nation. His conversion, which had occurred but a few months before, had created a tremendous sensation in Mobile. The Convention was thrilled with the story, and immediately appointed a committee to express its interest, sympathy, and co-operation with Dr. Jaeger. The resolution recommended his appointment as a missionary to the Jews in this country, recognizing the obligation laid upon Christians by the Great Commission to preach Christ to the Jews as well as to the Gentiles; and pledged to Dr. Jaeger, should he feel a sense of duty to undertake this mission, the sympathy of the Convention, its prayers and its active co-operation.

The following resolution was also adopted:

"That we do gratefully remember this day our unspeakable indebtedness to the seed of Abraham, and devoutly recognize their peculiar claims upon the sympathies and prayers of all Gentile Christians, and we hereby record our earnest desire to partake in the glorious work of hastening the day when the superscription of the Cross shall be the confession of all Israel: 'Jesus of Nazareth, the King of the Jews.'"

Before the convention adjourned, my father, Thos. P. Miller, who was a large contributor to both the Foreign and Domestic Mission Boards, addressed a letter to the Convention, enclosing a gold dollar which was to serve as the nucleus of a fund for establishing the First Baptist Church at Jerusalem. The Foreign Mission Board opened an account with that prospective church on

May 9, 1873, and put the gold dollar to its credit. By the gift of this dollar and its acceptance by the Convention, a trust was created and an obligation assumed. From that time on until the meeting of the Convention at Fort Worth, Texas, in 1890, my father made several additional contributions of a gold dollar aggregating in 1890, \$6.20. At the Fort Worth Convention the following letter from him was received:

"28 St. Francis St., Mobile, Ala.

May 9, 1890.

To the Foreign Mission Committee of the
Southern Bapt. Convention, Fort Worth, Tex.

Dear Brethren:

I have been studying how to address you, to get an effectual hearing and a faithful response. The right of petition is conceded to sinner and saint.

Some eight or ten years since, your Convention met here, when I made a request of your assembly to accept of a gold dollar, as a starting point of a subscription for the First Baptist church in Jerusalem, Palestine, in trust.

As I have no response—no intelligence of any effort to favor my wishes or carry out my views, I enclose now another dollar for the same object. If the sums are too small or too insignificant to notice or comply with, please return me my two dollars.

I regret that after sixty-six years of arduous toil I cannot contribute liberally. At the age of eighty-two (in July, if spared) I can do but my little.

Fraternally,

THOMAS P. MILLER."

In June, 1890, my father addressed a letter to Rev. H. A. Tupper, revered father of Dr. Henry Allen Tupper, of Washington, as follows:

"28 St. Francis St., Mobile, Ala.

June 3, 1890.

Rev. H. A. Tupper, Cor. Sec. For. Miss. Board, S.B.C.

Dear Brother:

Your kind letter of 21st ult. was duly received. To your question you propound "What is your pleasure with regard to the money?", it is and will be my pleasure that the Foreign Mission Board carry out the request to establish the First Baptist Church at or of Jerusalem as soon as possible. The million Baptists in America can do it, and ought to do it, and that without delay. Set the ball in motion; it will vibrate to the ends of the earth. Millions will respond Amen! and Amen!

Fraternally yours,

THOMAS P. MILLER."

At my home in East Orange, New Jersey, on April 22, 1893, while on a visit, my father died, without ever having seen the realization of his hopes with reference to the establishment of the First Baptist Church at Jerusalem; and from that date until my appearance before the Convention at Washington last year, nothing had ever been attempted in that direction.

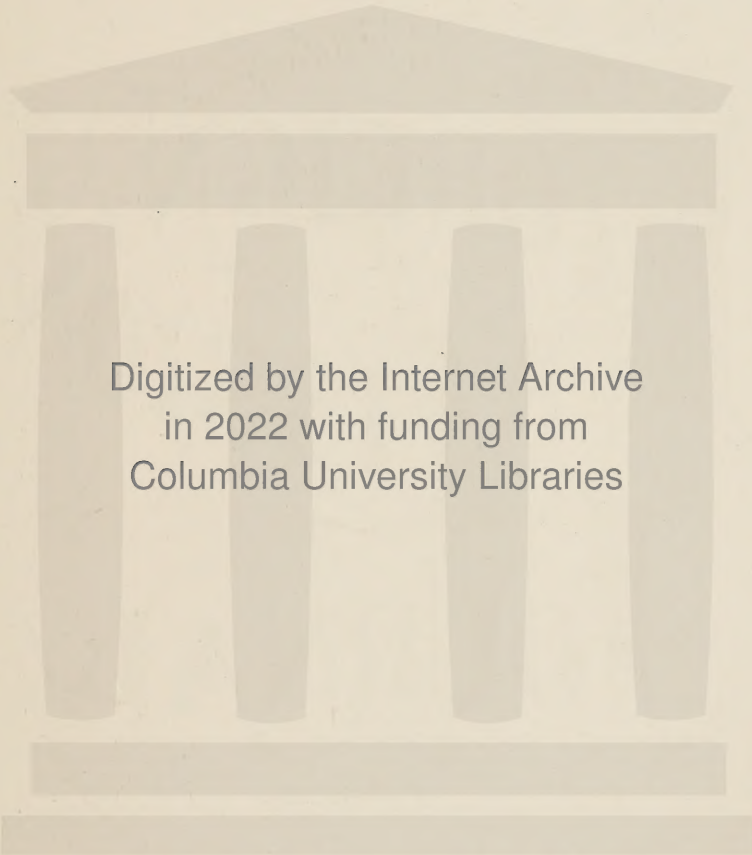
Now shall I tell you how it happened that I, an Episcopalian in New York City, went to Washington to address the Southern Baptist Convention?

During the Interchurch Movement, in April of last year, Mr. John D. Rockefeller, Jr. gave, at the Pennsylvania Hotel in New York City, a dinner, to which I was invited. There were present at this dinner about two thousand men, and much interest was developed in the movement. A week or two later Mr. James C. Colgate of New York City gave, at the University Club, a dinner, which I attended by invitation, with some thirty or forty others. The missionary spirit ran high at this dinner; and although a member of the Episcopal Church, I undertook the support of two medical missionaries in foreign lands for a period of five years, at an expense not to exceed \$1,500 each per annum.

At this gathering I told Dr. J. Y. Aitchison that not being a member of the Baptist Church I would choose the channel through which I would send my contributions. After consideration, I chose the Foreign Mission Board of the Southern Baptist Convention, notified Dr. Love, and commenced sending him my contributions. This decision was reached because of my love for my Southern people, and from the further fact that I had a few years before supported Dr. T. O. Hearn and his wife from Alabama for a period of five years, as missionaries at Ting Fu, Province of Shantung, China.

About this time I recalled the circumstances which I have just related concerning the gift of a dollar by my father creating the nucleus of a fund for the establishment of a church at Jerusalem and its acceptance by the Convention at Mobile forty-seven years before. I thereupon decided to go down to the convention and tell them about it, which I accordingly did, through the courtesy of Dr. James B. Gambrell. I also notified Dr. Love that I wished my contributions to go in that direction. This took place in May of last year.


Some months after, owing to the death of my elder son, who was in the naval service and had died of influenza, I decided to sell my Brooklyn home, in which I had lived for thirteen years. The sale was made, most of the household effects were sold off, and finally came the delivery of the house to the purchaser. That it might be in presentable condition, I directed the man in charge to clean up the place thoroughly, proceeding floor by floor from top to basement, washing windows, scouring floors, and burning up and destroying all rubbish. He finally reported at my office that everything had been removed and the house was clean from garret to cellar.



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15+15 of the *Andreas*
Edward C. Miller

"Go ye into all the World, and preach the Gospel to
Every Creature."

New Series—Volume 22.  No. 1—Whole No. 265.

Page 6. 7. 8. 9
THE
**FOREIGN
MISSION
JOURNAL.**

East Orange N. J.
AUGUST, 1890.

Oct. 24th 1890
Foreign Mission Board, Southern Baptist Convention,
RICHMOND, VA.

THE DISPATCH STEAM PRINTING HOUSE, RICHMOND, VA.

E. C. Miller

Foreign Mission Rooms of the Southern Baptist Convention,

Nos. 22, 23 & 24 Merchants National Bank Building,

303 MAIN STREET,

H. A. TUPPER, Corresponding Secretary,
P. O. Box 134.

H. A. Tupper
Secy
R 24. th
January 27, 1891

Thomas P. Miller Esq.

Mobile, Ala.

My dear brother:

Your favor of

the 20th, covering letter from Dr. Als.

B. Wharton, is received. As indicated in several ways, I am quite inter-

ested in the subject that lies so near your heart. The constancy of your de-

sires and hopes and prayers seems to mark the moving of the Good Spirit.

It is your heart. I shall lay the matter

before the next meeting of the Board. Dr.

W. is a stirring man. He makes every thing move that he puts his hand upon.

May the Lord direct; and may the

Comfort & blessing of his presence be your por.

Dear Mr. Miller, I am, ever as of old, Dr. W. is a stirring man.

After telling me this he corrected himself by saying that there were two little packages of what appeared to be books lying in one corner of the cellar covered with dust and yellow with age. I told him to burn these things up with the other rubbish; but on second thought directed him to bring them over to my office so that I might see if they possibly contained anything of value, which he accordingly did.

Upon opening one of the packages the very first thing that came to my view was a copy of the Foreign Mission Journal published at Richmond, Va. and dated August, 1890. On the front cover of this Journal in the handwriting of my father, was this wording—"First Baptist Church of Jerusalem." Then followed my name, "Edward C. Miller." Then a reference to Pages 6, 7, 8 and 9 of the Journal, and the date "October 24, 1890." At the bottom of the page appeared my father's well-known signature "Thomas P. Miller." Together with this Journal was a letter from Rev. Henry Allen Tupper, revered father of Dr. Henry Allen Tupper of Washington, and dated Richmond, Va., Jan. 22, 1891, on the subject of the First Baptist Church at Jerusalem.

On opening the Journal on Page 6 I found, as directed, an article on the First Baptist Church at Jerusalem, and the reference to the conversion of Rev. Abraham Jaeger, whom I have just told you about, and also a record of the resolutions which I have read to you; and I here show you the Missionary Journal and letter from Dr. Tupper to which I referred.

The fact that this copy of the Home Mission Journal should have been preserved in my household for over thirty years without my knowledge of it; and that it should have come into my hands after the rubbish of the household had been burned; and should have been brought to me after I had decided to donate my \$15,000 subscription to the Foreign Mission Board for use at Jerusalem, was one of the most remarkable circumstances of my life, and one which I cannot but feel was providential in the highest degree. This will explain to you in some measure my great interest in the establishment of the First Baptist Church at Jerusalem together with a college, a hospital and an orphan asylum.

Having shown you the inception of the idea, and having pointed out to you the obligation that has rested on the Convention and Foreign Mission Board for the past forty-eight years, I will now endeavor to set forth the unique and providential opportunity that exists for extending the kingdom of Christ and bringing glory to God's name by the establishment of a church, a college, a hospital and an orphan asylum at Jerusalem.

As we are servants of Christ and stewards of God, whatever will extend His kingdom or glorify His holy name claims our support and our decisive action.

First, the unique opportunity.

1. The mandate for Palestine has been accepted by the British Government, and Sir Herbert Samuel, late Under-secretary of Foreign Affairs, has been appointed as High Commissioner. Sir Herbert is a representative of the English Jews, who have been encouraged to establish in Palestine a home for their race, under British protection. This assures orderly government, the safety of life, the security of property and the guarantee of civil and religious liberty. The right to own property and to establish missions is specifically granted in the mandate.

The unspeakable Turk, after more than seven hundred years of misrule and cruelty, has been driven from control. General Allenby, without firing a shot, accomplished what the Crusaders had failed to do with more than two centuries of effort and a waste of boundless treasure and millions of lives. Now the British flag protects Palestine.

2. The Jews, in fulfillment of prophecy, are returning to the Holy Land from all parts of the world. They are forming associations and collecting funds in every direction for the purpose of helping those who have already returned to Palestine; and to assist those who desire to return and who will aid in establishing the Jewish State. Within the past few days five hundred thousand dollars has been subscribed for this cause in the City of Philadelphia alone, and the Jews plan to raise at least one hundred millions of dollars in the United States in the interest of Zionism.

Banks and loan associations are being incorporated; roads are being re-built; electric lights and sewerage systems are being put in in the large cities. Agriculture and various industries are being encouraged. The beginning of a Jewish University at Jerusalem has been made; and the Jewish Sanhedrin has recently been re-established at Jerusalem for the first time since the days of Titus, the Roman General, who destroyed Jerusalem in the year 70 after Christ. Zionism is spreading to the ends of the earth.

3. Jerusalem is equally sacred to the Christians, the Jews and the Mahommedans, who represent the three great world religions. Jerusalem is a meeting place between Asia on the East, Europe on the West, Africa on the South and America and the Isles of the Sea at other points of the compass. Jerusalem is destined to be one of the great cities of the world with an increasing influence in the affairs of men.

There are in Palestine, including the sixty thousand in Jerusalem, about six hundred and seventy-five thousand people. In the days of Titus there were a million in Jerusalem, and about six million in all Palestine,—nearly ten times its present population. To-day the number of dwellers in the Holy Land is rapidly increasing. Pilgrimages will be made by the Christians, the Jews and the Mahomedans from all parts of the world and Jerusalem and Palestine will be more and more in the hearts and minds of men.

4. The great world war in its last analysis was a war to the death between autocracy and democracy. The great democracies of Great Britain, America, France and Italy, were arrayed against the autocracies of Turkey, Bulgaria, Germany and Austria. The anomalous Russian position resulted in revolution and a quick shifting to the worst form of mis-government, class rule by the Proletariat, which, in turn, has degenerated into a despotism ruling in the name of the workers. Democracy will yet come into its own in Russia with a stable, orderly government.

The Romanoffs, Hohenzollerns, and Hapsburgs, the Bulgarians and the Turks have all gone down into the dust before triumphant democracy. The union of church and state is destined to disappear as has the divine right of kings. This unholy alliance between church and state since the days of Constantine has been the principal bulwark of the Roman Catholic Church. This bulwark is now breaking down throughout Europe and Asia.

5. Never since the days of Christ has the spirit of God worked so powerfully in human consciousness. The whole world is ripe for the harvest. Europe is open for evangelical religion; the Mahomedans are more and more receptive. Both Asia and Africa are ready for the word of God. All lands are now open to the gospel of our Lord and Saviour, Jesus Christ, and the greatest opportunity for the evangelization of them all today is probably in poor, chastened and sorrowing Russia.

6. The Baptists were never so numerous, so rich, and so influential as they are now. There are more than seven and one-half millions of Baptist church members in the United States, and reckoning two others as members of Baptist families although not members of the churches, would give about twenty-two million Baptist population in the United States,—the equivalent of one in five of the population. The wealth of the United States is estimated at 250 billion dollars and the Baptist potential share is fifty billion. They possess unlimited power, wealth and influence throughout the length and breadth of the land. President Harding and Secretary Hughes are Baptists and so is Lloyd George, the Premier of Great Britain. The rulers of the two great Anglo-Saxon commonwealths are the dominant factors in world affairs today.

How can this unique and providential opportunity be used to best advantage?

A. By establishing a church that will be a powerful evangelical center, radiating its influence in every direction,—a church carrying on the work begun by Christ and His early disciples, in their spirit as recorded in the New Testament,—a church whose business it shall be to warn men to flee from the wrath to come,—a church regarding the Great Commission as a binding obligation,—a church so anxious to follow the Lord's commands that, were there no others willing or able to go, its members would themselves alone undertake "to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, the Son and the Holy Ghost." In this way and in this church a new attempt will be made to evangelize the world beginning at Jerusalem.

B. By establishing a college that will primarily be "a school of the prophets." In addition to the theological school, let it have a medical department, an agricultural school and a school of the mechanical arts.

The college, designed to supplement the work of the church and to turn out native evangelists, would draw its students from Palestine, Turkey, Persia, Mesopotamia, Arabia, Egypt and the Balkans. The Mahommedans have a university at Cairo with something over ten thousand students. With one thousand students at the Baptist college, the hold of the church on the people would be greatly strengthened throughout that country. This theological school would be modeled after the Southern Baptist Theological Seminary and the Southwestern Theological School of the Southern Baptist Convention, and would be kept pure as to doctrinal instruction—a college closed to professors tainted with higher criticism.

C. By founding a hospital and an orphan asylum, undertaken in the spirit of Christ. Our Saviour went about doing good,—He healed the sick. He restored sight to the blind. He cleansed the lepers. He healed those sick with the palsy. He made the lame and the halt to walk. He ministered to the poor.

The great war has left Palestine and the East filled with the sick, the lame, the orphaned. Doctors are very few in the land, and the ignorance of hygiene is very great. The hospital and orphan asylum, gaining an influence over the people by welcomed service, would supplement the evangelizing work of the church. Patients and orphans would be drawn from Palestine and throughout the East. Dr. T. O. Hearn has spoken to me of the great value of his clinics in China,—first to heal the body and then to heal the soul by effective preaching of the gospel.

The example of the Roman Catholic Church in establishing hospitals and orphan asylums is worthy of imitation when undertaken in the spirit of Christ. Such institutions give a grip on the people and put children in the care of those who have a chance to influence them during the time when character is being molded.

Christ said "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Even a cup of cold water given in His name is as if given to Him. Christ showed His interest in children when he said "Suffer little children to come unto me," not for Baptism as some claim, but for His blessing.

At Jerusalem and throughout that region, our Lord taught His doctrines, worked His miracles, and performed His deeds of mercy and love; and on Calvary finished His work of salvation. Then, after His resurrection, we have the final scene on the mountain top, when, in the presence of five hundred of His disciples, He gave them the Great Commission just before ascending to the right hand of the Father. This command was "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This is the Magna Charta of Christianity.

More than nineteen hundred years have elapsed since this charge was given; and yet, in spite of the fact that the number of nominal Christians has increased a thousand fold, not more than one-third of the world has heard the Lord's message.

I have been deeply perplexed and distressed as I have thought of this failure of Christians; and the question has often arisen in my mind,—why is it that the world has not been reached by the gospel, and that so large a portion of it still lies in the shadow of paganism? I have found four answers to these queries. They are as follows:

1. Lack of fidelity to the truth as taught by Christ and His disciples and as plainly set forth in the New Testament, the inspired word of God. This has led to much error and apostasy in the church. Traditions and the writings of the early Fathers, the doings of synods and of ecumenical councils all have been given precedence over the inspired word of God. The teaching of the Roman Catholic and the Protestant Episcopal churches as to apostolic succession and baptism, and the treating of both baptism and the Lord's supper as sacraments with saving grace are examples of the radical departure from the plain teachings of Scripture. Many of the churches have got clean away from New Testament Christianity. Agnosticism, higher criticism, and rank unbelief are the

rule in many of our theological seminaries, and the churches are filled with the unconverted. This is the substitution of a church Christianity for Bible Christianity,—a vitiated Christianity.

2. The union of church and state in the year 325 A.D. begun during the reign of Constantine the Great.

This unholy alliance has probably been fruitful of more evil than anything else since the days of Christ. It has led to priestcraft, pride, lust of power, intolerance, corruption, superstition, and persecution. It has given to the world ecclesiasticism and the Papal system, and led to the darkness of the Middle Ages.

3. Failure to recognize the Great Commission as a binding obligation on the churches and on individual Christians.

The true spirit of a Christian should be to feel that his Lord's commands are so binding on him that if there were no other Christian on earth than himself, it would be his sole duty to go and preach the gospel to every creature and thus to carry out to the best of his ability the Lord's command. This same remark applies to the individual church. This shows why our Lord established a democratic instead of an autocratic church. He made each church stand by itself so that it might be free from any obligation or embarrassment by reason of connection with ecclesiastical establishments. It could act independently in carrying out its Lord's commands without being subject to mandates of a hierarchy. This gives the utmost freedom of action for individual Christians and churches.

4. Failure of Christians to consecrate their wealth for the glory of God and the extension of Christ's kingdom.

As a result of these four departures from the fundamental teachings of Christ and His disciples the world today is filled with war and materialism, superstition and unbelief.

What Russia needs is not Communism, not the worship of ikons, not superstition,—but Jesus Christ and His truth!

What Germany needs is not the worship of Thor or imperial power,—but the worship of the lowly Nazarene!

What Italy, Spain, Mexico and South America need is not priestcraft,—but the gospel of our Lord Jesus Christ!

What the Mahommedan needs is not the sword,—but the “peace that passeth understanding” through believing on the Lord Jesus Christ!

What the Jew needs is not the Ten Commandments and the ceremonial law; not the Messiah who is to come,—but our Lord and Saviour Jesus Christ who has already come and fulfilled the law!

What Europe needs is not materialism, not science, not philosophy, not war,—but the Gospel of our Lord Jesus Christ!

What the world needs today is not Mammon,—but Christ and His righteousness!

The Baptist church, as far as I can determine, is the custodian of the truth as taught by Jesus Christ and His disciples and as recorded in the New Testament.

It stands for the open Bible, and absolute fidelity to the teachings and example of Christ as to baptism, the Lord's supper, church government, and simplicity in the form of worship. It is the nearest approach to New Testament Christianity.

I believe that the Baptist church is the church established by Jesus Christ when on earth; and that the doctrines it teaches are the doctrines authorized and taught by Him.

It stands for complete separation of church and state, and it stands unequivocally for the carrying out of the Great Commission. If the Christian world would adopt these principles, the result would be Christian unity.

Christ commanded His disciples to wait for the coming of the Holy Ghost and then to begin at Jerusalem and evangelize the world.

Brethren: I have had a vision that the Baptists of the world might make a new start by the establishment of thoroughly evangelical churches, filled with the Holy Ghost, and determined to evangelize the world beginning at Jerusalem. The college, hospital and orphan asylum would serve as adjuncts and aids in the work of evangelization.

Think of the inspiration of working and studying under the shadows of Calvary, Bethany, Mount Hermon and the Mount of Olives!

Now, what would be the results of this foundation at Jerusalem?

1. To quote the words of Dr. James B. Gambrell in his book, "Baptists and Their Business," it would give notice to the world that the "Baptist hour has struck."
2. It would instantly unify the entire Baptist world.
3. This organization would serve as an inspiration to Christians of every name, and tend to bring Christian unity.
4. It would hold aloft the flaming Torch of Truth in a dark world "till He come."

5. It might possibly bring the Jewish world to acknowledge Christ as its Lord and Master.

6. It will bring glory and honor to God's name and extend Christ's kingdom.

In conclusion, brethren, you as members of the Foreign Mission Board of the Southern Baptist Convention have the power to decide on this program; the matter is in your hands. Does not the appeal come to you to discharge an obligation standing now nearly half a century, and to adopt a program which, I believe, will bring honor and glory to God, and the extension of Christ's kingdom on earth?

We are taught all through the New Testament that Christ is coming again to earth. He is coming in glory. We are reminded of this every time we partake of The Lord's supper—"as often as ye eat this bread and drink this cup ye do shew The Lord's death till He come."

Another thought: I call to your remembrance the last chapter of the Book of Zechariah in which he prophesies as follows: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

What a glorious thing it would be to have this church, college, hospital and orphan asylum engaged in the work of extending His kingdom, and of bringing glory to His holy name; to have this establishment doing its full duty at His coming.

Can you not hear the words which He will address to each of us—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord"?

RESOLUTION unanimously adopted by the Foreign Mission Board with reference to the above address.

Your committee, after considering the plans and general program of our esteemed and beloved brother, E. C. Miller, of New York, with regard to our entering upon enlarged and progressive Mission, Educational, Hospital, and Orphanage work in Palestine, begs to suggest:

1. That we have heard Brother Miller's proposition in regard to Palestine with great interest, and sympathetic concern.

2. That in response to the very generous and enthusiastic spirit of Brother Miller in presenting the situation, the Board commits itself to a general policy of aggressive work in Palestine, with Jerusalem as a center, and that a general Missionary,* representing the Board, be appointed as soon as possible to carry out the widening program as rapidly as the Lord may lead.

3. That we gladly acquiesce in the purpose of Brother Miller to visit Palestine in company with two other brethren to study the situation on the field, provided that no expense to the Board be incurred for such a visit.

*Dr. Wm. A. Hamlett, pastor of First Baptist Church, Austin, Texas, was appointed by the Board to represent them in the above work in Palestine and Syria with headquarters at Jerusalem.

Dr. William A. Hamlett sailed for Palestine on August 4th. Before leaving he wrote the following letter which he requested should be published.

To the Baptist Brotherhood:-

Among the many lines of movement along which God is working, none seems to possess more claims of Divine approval than does the effort now being made to evangelize the Holy Land. The sound of the going of the wind in the tops of the Mulberry trees; the dew-covered fleece; the pillar of cloud and fire; the Voice from the sky--these ancient Biblical signs were not more sure and certain than are many present-day indications of the plan of our God in the Land of the Savior's birth. Some of these indications approach the miraculous, and one of these miracles is E. C. Miller, in whom God has raised up a Layman of large heart and far-reaching vision. At his own charges, Brother Miller has printed and is sending you this pamphlet, telling of God's wonderful workings. Read it! As a Pastor I would urge my brethren to call the contents of this pamphlet to the attention of their Church that all may have a share in the blessings which will come from the effort to evangelize Palestine. I commend to you the pamphlet, and I commend to all, the sacrificial attitude of that nobleman of the Lord, E. C. Miller.

W. A. Hamlett.

P.S.--Pray for the prosperity of Zion!

